

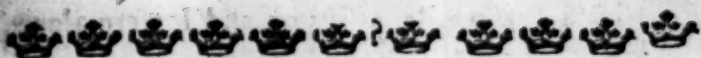
Mr. *Mitchel's*

L E T T E R

To his Brother.







A LETTER, &c.

Dear and intirely Beloved Friend,

IT is an afflicting Providence from God, and just cause of shame to me [*for I cannot clear my self from a great deal of just blame*] that I have not done, nor can now do any thing for you in regard of those writings you desired of me: I have, and am continually pressed with variety of urgent occasions, and much time [*in the way I am in*] is daily taken up from my personal studies, besides many incident avocations. And alas! I can do little, and make but slow progress in the long race of Learning I have to run! And it is my miserable guise, either by wickedness or weakness, to fall short of that good I should either get or do; and if it be so in this case towards you, it is no wonder, though it should be my deep sorrow! But yet considering some passages in your last and former Letters concerning your spiritual Condition, and knowing, by experience in my self, the reality of such Complaints; I would not be so graceless as to neglect you wholly therein. And though I can say or do very little, yet a word or two might be of some use; nor do I know what guilt might lye upon me, if I should be silent or slight in this Case! And therefore [*Dear —*] if my barren Heart would suffer me, I would present

you with a few words, as if you and I were alone in a Corner, in the presence of God !

The Condition you express, is the common [*but fearful*] Epidemical Calamity of those Times and Places where the Gospel is Preached, and among such as outwardly carry fair: Convinced, but not humbled ; some apprehensions of misery and affections now and then, but not deep effectual mournings ; something burdened with sin and misery, and wrath of God ; but yet able to bear it, and contented to live without being delivered from it : knowing every thing and feeling nothing ; or rather knowing every thing, and yet indeed knowing nothing ; in seeing not, &c. For my own part, it is that which hath been the baneful misery of my Soul [*even that very thing which you say & mean*] ever since I knew any thing ; and the Lord knows how little I am delivered from it, and how much of my work in this point [*upon which the very hinges of our Salvation turn*] is yet to do to this Day ! Oh [*my ———*] if my Heart were not Adamant, I should weep with, and for you: And truly when I am most near God, I have no greater request than this for my self and you, that God would use any means to make us see things really as they are, and pound our hearts all to pieces, and make indeed sin most bitter, and Christ most sweet, that we might be both humbled, and comforted to purpose ! An imperfect work of the Law, and then an imperfect work of the Gospel is the bane and ruine of us in these Days ! Some fears and affections, and then some hopes of mercy [*without finding full rest and satisfaction in Christ only*] Men rest in, and here perish ! But hence is the ground of that you speak of: An Heart that doth not, cannot feel sin [*and consequently, no other thing that God's word speaks of*] and

and the wrath of God for it, to purpose ; cannot be sensible of sin or misery in an effectual manner ! Now a word or two of Counsel to you in this Case !

First. Consider the end and thing you are to strive after. Secondly, the way and manner how : Your Business is never to rest till you come to feel sin as an insupportable burden, and then to find rest and everlasting satisfaction in Christ, imbracing him as your own ! To go on humbling to be humbled, and to see such intolerable evil in sin ; and be so burdened with the wrath of God lying upon you for it, as it may make sin everlastingly odious to you, and force you to fly for refuge to lay hold of the hope set before you ; and to have strong Consolation there ! This is a great thing, not easily and quickly gotten : but sit not down at quiet, till you come to this ! This is the way to make all sure.

But you will say I know not whether I ever had any true Humiliation ; whether there is any thing in me that will stand by me, when an hour of Temptation comes ! Therefore now resolve, I will paddle and dally with God and my own Soul no longer, I will never give God rest till he shew me things really, and till I have attained that Sense of sin, and Faith in Christ Jesus, which is real and effectual ! This is the work of our lives,

Joh. 6.29. Let me never rest till it be put out of all doubt, that God in Christ is mine own, and hath made an everlasting Covenant with me ! This I will have, or I will be in bitterness before the Lord while I have any Being ; and for the residue of my days, I will dwell with them that lye down in sorrow, I will have my society with such forsaken Souls ; who being desolate and deserted, are free among the dead : If the blessed God shall excommunicate this wretched Soul from

his gracious presence, [*which yet is but an Act of his most holy and just severity*] Oh! let me find this favour in his sight, that I may also excommunicate my self from the pleasures and enjoyments of this present World! And resolve this, If God will not let me see the good of his chosen, [*and I have nothing to say why he should*] I will mourn, I will mourn; let me live and dye in the House of Mourning! If God will not Comfort me, nothing else shall; if I may not have Peace & Rest in God, I'll have none at all; if God will take no pleasure in me, I'll take no pleasure in my self: Let my tears be my meat continually; let me go mourning up and down the World while I have a day to live: If God cast me off, let this be my Condition! Nay, [*come to this pass*] I cannot live, unless God be reconciled to me: My Spirit fails, if the Lord redeem not presently! There is no being, no bidding for me, unless he speak a word of peace to me. [*Psal. 69 2, 3, 17, 18. and 143 4, 7.*] And in a time of need God will help; when you are lost, God will find you, when you are sick to Death, he will heal you, [*Isai. 57 16, 28, 29.*] His bowels will yern towards you! Never tear want of Consolation, if your Humiliation be not ineffectual! And here let me warn you of a thing or two!

Take heed least some lesser sorrows and affections heal and ease you, and so you be kept from great and effectual sorrows and from Comfort by Christ only! Many a one sees himself in a miserable Condition; hereupon he goes alone, he prays, [*and weeps too it may be*] very affectionately for mercy: Upon this he grows well & whole again! His good affections please him, and heal him; though he be indeed still as far from Christ and grounded Comfort, as ever! Take heed of this, As also secondly,
Of

Of resting in some hopes of mercy, or in some tastes of mercy ! Many things give a man good hope that God may save him, and the words of Comfort are sometimes sweet and refreshing to his heart ; this quiets him : He hath enough now, he runs away with this, when as Christ himself is not yet his ; nor is he satisfied with him only ! Many perish here ; not but that these affections and hopes are very good, and they may be true, [*and be sure to be exceeding thankful for any such thing ; that you have any desire to seek God, any tears at any time before him, and hope toward him ; its more than thousands have*] and very good encouragement to seek after Christ more ; but not to be rested in without Christ . It's a sign a man's heart is false when a little of any thing will serve him ! Use those sorrows, heart-breakings and hopes, as blessed encouragements and engagements to follow on still, and get nearer to Christ, and to gain in upon him ; but rest not till you be sure you have Christ ; and fully rest in him, and your Heart live upon him only, alone, wholly and always ! Now for the way you are to take in the Case owned & expressed by yourself : I would add a little as the Lord shall help.

Do not say there is no hope, and so give over striving ! Give not way to a sullen desperateness and deadness of heart ; to a dulled sunk discouraged spirit, as it were in vain to stir, and will never be better with you ! Do not say, Thus it hath been, and thus it is, and you cannot help it, and there leave it ! No, no, *Arise and be doing, and God will be with you* ; is an old Rule ! What ever your Case be, Never be *discouraged* : Be humble and afflicted under sin and misery [*the more the better*] but never be *discouraged* ! Resolve, I will yet follow God for all this, come on me what will ! See 1 Sam, 12. 20. Know that God is God, and not man, he *can* help,
nay

may he *will*! He is willing to help you, if you be not unwilling to have it: See *Isai.* 55. 8. *Jer.* 33. 3. *Hos.* 13. 9. *Job.* 4. 10. and 6. 36. He hath after mercies for them that have abused former mercies, *Ezek.* 39. 26. *Jer.* 3. 1, 22. If it were but a *may be*, *Amos* 5. 15. *Zeph.* 2. 3. A *who can tell*? *Gen.* 3. 9. *Joel.* 2. 14. A *Lord, if thou wilt*, *Mat.* 8. 2. It's enough to make us follow after God to the last gasp! Secondly, Look up to the infinite God to help you for his Name sake, and for the Lord Jesus sake. You know you are miserable, and have unspeakable need of his help; though you do not feel it, and be not offended with it. Upon this ground [*and this is ground enough*] go to God and tell him; that the less sence you have, the greater is your misery, and the more need you have of his help: None but God can pull you out of this pit, can enlighten this darkness, and break this Adamant; to him therefore you come according to his own Counsel, *Rev.* 3. 18. Tell him, He knows you and sees you, though you do not know or see him, no, nor your self neither: He can take hold of you, though you cannot take hold of him, *Job.* 15. 16. Bring such an heart as you have [*longing that it were better*] to him, that he would mend it: Bewail this impenitent heart, cry out of this secure foolish heart, as the greatest evil that could befall you; beseech him to use any means to break it and change it: Fill your mouth with Arguments before him; tell him of his free [*Oh hang there upon free Mercy*] his tender, his preventing, his manifold rich Mercy: Say you are resolved never to leave him till he give you this Grace effectually, and all the Grace you want, everlasting Mercy: Cry to him out of the thick darkness, and out of the low dungeon, *Lam.* 3. 55. When you have no mind to pray, when Devil

Devil and World, when heart and the gates of Hell, are against you : Yet then, even then pray in spite of all your spiritual Adversaries : Offer violence to the Kingdom of Heaven, stir up your self to take hold on God ; lay hold on Eternal Life, when nothing but darkness and death is about you ; when God stops his ear against you, and shuts up his heart too ; yet then fall down before him, put your mouth in the dust ; judge and loath your self, hate your sin, that brought you to this pass : Look again toward him, [as *Jon. 2. 4, 7*] close with him at and upon the sword's point, [though he kill me yet will I trust in him] Bless his Name and say as *Lam. 3. 21* Chatter before him ; leave your self to his Mercy, to his absolute, sovereign, meer Mercy, renouncing all other props and Comforts : See *Isai. 50. 10*. Tell him as *Daniel 9. 9*. resolve to follow him, though blindfold, and see *Rom. 11. 32 33. Gal 3. 22*. When you are shut up under sin and unbelief, then look to him who is able to save to the utmost them that come to God by him : You know not how to look to him, nor what it is to believe, nor how to go about such a thing ; therefore tell God that you come to him for Faith, as well as other things. You want every thing, and you come for every thing : [the poorest Creature that lives] and know that the blessed God would have you come to him in Christ for every thing : Christ hath all power in his hands to help you, *Joh. 17. 2* and see *Joh. 6. 37*. Thirdly, continue in seeking God till you find him : Follow on to know the Lord ; and then be your Case what it will, you shall know him, *Hos 6. 2. Col 4. 2 Luk 18. 1*. Many are very serious and earnest for a fit ; but they give over before the Lord come, and will rather patch up their Comfort

Comfort and Salvation of any fashion, than take the pains to hold out in seeking God with all their might: Multitudes perish here. Oh! look to this; for do not think [*especially in the Case you are in*] to get Grace and Christ [*in the sense before spoken of*] presently! No, no, God may make you seek and wait many a day; but you shall reap in due time if you faint not, *Gal. 6. 9*. Diligently therefore and constantly attend and improve all the Ordinances and Opportunities that God gives: In special, let me speak a word or two for your better help in them [*being more private and personal*] viz.

First, *Meditation* [*a most necessary and effectual thing which few practice*:] Get a little time to meditate daily, laying aside other things, and in other occasions too, think as much of spiritual things as you can: We do not see nor feel, because we do not think of things; think of God and of Christ, of Sin, of Heaven, of Hell, of Judgment, of Eternity, how few shall be saved, how necessary it is to take the present time: What we come into the World for; of quickning passages in Scripture, of God's dealings with you, of your former Life and present Condition, &c. But you will say, My heart is so vain and stupid, I cannot think of things. I Answer, First, let this deeply humble you; and the vileness of your heart, that here discovers it self will be worth the while. Secondly, beseech God to help you. Thirdly, By use of time you will find it more easie. Fourthly, take advantage upon all the evil frames that at present you feel, to apply and set on some soaking expression in Scripture: As in case of hardness, blindness, vanity, see *Rom. 9. 18.* *2 Cor. 4. 4.* *Prov. 10. 20* Yea, hence see and say, that God is true, and his word is true; for the Scripture tells me of this heart I feel; and the rest
of

it will be verified upon me as well as this. Fifthly, take the advantage of special seasons for Meditation, when your heart is in a feeling frame [*as after Prayer, after Sermon, if you cannot before*] and lay up what you get: One Truth felt in Meditation, is worth a World, and it will make way for more. Sixthly, do something that is equivalent and helping to it, at least when you cannot so directly meditate: as reading of a good Book, writing of your former and present life: [*that is a thing of endless use*] gathering up God's mercies, and your sins in writing sometimes, &c.

Secondly, *Prayer*, this is the blessed means of getting a poor Soul to Heaven: And what an happiness is it, that we may pray to God! Besides Family-Prayer, get some time for Secret Prayer, daily less or more: Be telling God your heart alone; I know your occasions and labours [*the Lord break my heart for you*] would not afford you that liberty that I [*wretch*] have: But do what you can; love the duty, and God will pity you, wherein you are justly and by his providence [*not your own negligence*] hindered. And this is certain, He that hath an heart, shall never want time or place to pray! Endeavour to order your matters so, as you may have time for it: And if you could weekly have a piece of an Afternoon [*as Saturday in the afternoon an hour or too, or as God guides*] set a part for secret and close converse with God by Meditation and Prayer; thinking writing, reading, examining, mourning before God; and do this constantly, you will never repent it: The business of Salvation is mainly carried on in secret between God and a man's own Soul: And by all means provide, that you may have your Sabbaths as free as possible all the Day, and the Evening before and after,

after, for spiritual work : Ply God in such seasons as these be, and be very thankful if you get but any little ground of your Corruptions and Miseries : Go about your lawful occasions, not as a liberty to the flesh, [*as to think that now my task of praying is over, now I may please my self and refresh my heart in the World, &c.*] but as the service of God, and as unto him, because he bids you be thus employed ; As when he bids me pray, I will pray with all my might ; so I will work too, when he bids me work ; and not do it to please myself, [*alas, if I consider it, what Pleasure or Comfort is there in this evil World*] but to please him I will busie and employ my self in this World, [*because he bids me*] but my place and my rest shall be only in God, or no where : As Seamen go to Sea, but built their houses on Land, so I'll go into the World, but lay up my heart and comfort and my whole support in God ! I will live in the World, but not upon it ; I will live only upon God, and have my Portion in him. And do not think that this sorrow and sense of sin, and mourning after God, stands in a monkish drooping fullness and sadness, [*though 'tis certain that by the sadness of the Countenance the Heart is made better ; and one should not give himself to unnecessary mirth which is very poysonful ; nor purposely choak his spiritual sorrows with temporal delights :*] But when you have seriously spent your time with God, and have left your heart with him, and he calls you to your occasions ; go about them with alacrity, and chearfulness, so as you may dispatch them comfortably ; and carry amiably and delightfully to those about you. And let your sorrows and sense of your Soul's miseries lie deep and undermost, so as you may recall them in their season ; when you come to pray, or be alone
with

God again! Labour to have a constant habitual feeling of your self, [*and get as many good thoughts and affections as you can, at all times*] so as it may be lively, actual especially in your seasons of attending upon God; and in them drive on the business of your Soul, as if there were nothing else to be minded but that. And if you find your Heart gone when the season of seeking God comes, then know that you have in some measure back-slidden, and forsaken God; and never leave till you have recovered it. Recall and review often the chief sins of your life that you can remember; confess and aggravate them before God in a special manner, [*but have your times of confessing and bewailing all the sins that ever you can remember*] and think of what sins or course it was that caused God to leave you to this woful impenitency of heart, and bewail them bitterly. One thing more I must add; Do not think it much to have some special seasons of seeking God, besides those I have named. If you had a Friend with whom you might now and then spend a little time, in conferring together, in opening your Hearts, and presenting your unutterable groanings before God, it would be of excellent use: Such an one would greatly strengthen, bestead, and further you in your way to Heaven. Spend now and then [*as occasions permit*] an Hour [*or so*] with such a Friend more than ordinary [*sometimes a piece of a Day. sometimes a whole day of extraordinary fast, in striving and wrestling with God for everlasting mercy.*] And be much in quickning Conference, giving and taking mutual encouragements and directions in the matters of Heaven! Oh! the life of God that falls into the Hearts of the Godly, in and by gracious Heavenly Conference. Be open hearted one to another and

stand one for another against the Devil and all his Angels. Make it thus your Business in these and such like ways, to provide for Eternity *while it is called to day*; looking unto Jesus the Author and finisher of your Faith. But you will say, *(it may be)* and I speak but what I have found in my own Heart: *(Dear ——— I deal plainly with you, as I know you would have me do, and therefore let me suppose it should be said)* This is a tedious and hard task, and my Heart likes not to be so yoked and toiled in such things? I can take no pleasure therein; and if I force my self to it for a while, yet it would soon weary me: I have no Heart to these things; it may be something might be done in this way, or another might do something; but I have no Heart to it.

Ans. 1. *Wonder not at this, nor think the worse of that course, because your Heart lusteth against it; but think the better of it.* For, the better any thing is and the more instrumental for our Salvation; the more it is opposed by our vile Hearts, which are enemies to God, and consequently to our own chief good.

2. *Confess to God this naughtiness of your Heart:* Beseech him to help you against this Devil, to change your nature, and let this occasion you to see, and loath the wickedness of your nature, and be enraged against it. *The spirit that dwelleth in us lusteth unto envy, but he giveth more grace; Jam. 4. 5, 6.*

3. *Consider what is the reason why this way seems so irksome and tedious, and you have no Heart to it?* Is it not because of inward blindness and security? because you see not things as they be, nor the weight and worth of them? It is an irksome thing

to a man to rise out of his bed in the night, when he lies warm, and knows no danger, nor urgent occasion to rise; but if he awake, and see his House on fire about his ears, he will make no demur about the matter, but be glad, he may rise! Verily, one real glimpse of the wrath of God burning about us, or of *Eternity* that is a coming; one real glimpse of God's Anger [*lying upon our Souls*] which is infinitely above the most awful apprehension of Man or Angel; Oh! this would make us skip at a time to *Pray* in, at an Hour to cry out to God for *Mercy* in, especially if we might do it with any Hope of being heard and saved, as now we may. So the reason why I have no Heart to this course, is not because there is want of reason to persuade me, but because I am blind; and I feel my blindness, I know that I do not see things as they be, and therefore I have good reason to be deaf, to the Counsel of mine own blind ignorant Heart, and to strive by all means to see better; and in the mean time, to believe what I do not see.

4. *Offer violence therefore to the Kingdom of Heaven, and be resolved in this point*: Let my Heart say what it will, let Hell and World be against me; my God I must have! my God I will have! I must get sight of Sin, and Faith in Christ Jesus? I must make my Salvation sure, or else I am undone for ever; and therefore pray I will, and follow God I will, in despite of the Devil: Unto him will I look and [*in such a Case as this*] on him will I wait, who giveth the same Spirit of zeal, of indignation against sin and self, as sometimes was in holy *Samuel*, when he hewed *Agag* in pieces before the Lord in *Gilgal*. Lord, thou hast commanded me to seek thy face, and thy face will I seek: will not confer with Flesh and Blood; I will

not consult with carnal reason ; but what God bids me do, that will I do, and do it with all my might.

5ly. *Know that if you conscionably attend upon God, he will by Degrees make it sweet and easie to you : He will strengthen your Heart and Hands in your way and work, Isai. 40. 31* You will find it a sweet and blessed thing to stand confessing your sins before God, and emptying your Heart in his sight, opening all your Complaints and Soul Concernments to him: You will find it an happiness that you may pray to the God of Heaven, and have any Communion with him. Our wicked Hearts make religious duties irksome ; else they are in themselves the sweetest things in the world : Oh ! if ever we come to know God aright, we shall account it our happiness that we may do any thing, in way of Service to him, and Communion with him.

6ly. *Salvation is worth all our labour, be it what it will be :* Is it a trifle to be saved Eternally ? Do we think to get to Heaven by a good wish ? or to go thither in a Feather-bed ? No, God will make us strive, and sweat, and wrestle for it : and be sure it will quit the Cost ! It will never repent us of any Prayer we have made, or tear we have wept, when we come there ! Oh ! follow not the guise of this secure world, that [*in these days*] is cast into a dead sleep : Many profess, but few know what it is to work out their own Salvation with fear and trembling : It is another matter to be a Christian indeed than most make of it : And of those that are sincere and lively, you see but their dark side, you know not what they are in secret : Follow not Example, but follow the Word of God.

Thus I have given you the Sum of my Thoughts, according to my measure and manner. I beseech you make some use of this poor Letter, and read

it at such times as may most suit you: You may have many doubts and difficulties that I do not here touch; but seek God, and he will guide you. As for your outward Condition, follow on in these things, and your trouble for sin and Soul misery, will swallow up all other troubles: and future Consolations will sweeten all; And whatsoever may happen to you here, yet hereafter it shall be well with you; and in your wearisome pilgrimage it may be for a Consolation to you, that you shall rejoyce in time to come.

Now the Tender Mercies of God be with you [Dear ———] and the Lord lead you by the Hand to his Eternal rest, through all sins and sorrows, to his own Glory, and your everlasting Comfort; so I remain,

*Your unfeignedly loving Friend
to serve you,*

J. M.

From Harvard College
in Cambridge.
May 19. 1649.

Wrote by the Reverend
Mr. J. E. of Guilford, Deceased,
to his Brother
Mr. B. E. of Roxbury.

By THOMAS PRINCE.

AN ANSWER to this QUESTION,

*How to Live in this World, so as to
Live in Heaven?*

DEAR BROTHER,

OUR S. I received, and thought
on. The Question, is, *How so
to Live in this World, as yet to
Live in Heaven* ? It is one of
the common Places of my Heart
that I have often occasion to study, and
therefore takes me not unprovided. It is
hard to keep the Helm up among so many
cross Winds and Edyes, and Out-Lands and
Boarding of Creatures, as we meet withal
upon this Sea of Glass and Fire. And truly
that Man knoweth not his own Heart
who finds it not difficult to break through
the Entanglements of the World. Creature
Smiles stop and intice away the Affections
from

from JESUS CHRIST: Creature Frowns
incompole * and tempestate the Spirit,
that it thinks it doth well to be Angry:
Both ways Grace is a looser. We had all
need to Watch and Pray, lest we enter into
these Temptations. The greatest of your
Conflicts and Causes of your Complaints,
seem here to have their Original. Tempta-
tions follow Tempers. As there are *two*
Predominant Qualities in the Temper of
every Body; so there are *two* Predominant
Sins in the Temper of every Heart: And
Pride is one in all Men in the World: the
Rest is about Futurities †

I will tell you familiarly what GOD hath
done for Soul, & in what Tract my Soul keeps
towards Himself. (1) I am come to a con-
clusion to look for no Great Matters in the
World; but to Know JESUS CHRIST and
Him crucified. I make best Way in a low
Gale. A high Spirit, and a high Sail toge-
ther will be dangerous: and therefore I
prepare to Live Low. I desire not much, I
Pray against it. My Study is my Calling:
so much as to attend that, without Dis-
traction, I am bound to plead for; and
more I desire not. By my secluded Re-
tirements, I have advantage to observe
how every Day's Occasions insensibly wear

* I presume it shou'd be --- *Discompose.*

† I am apt to think it shou'd be --- *the Other*
is Care about Futurities.

off the Heart from GOD, and bury it in it Self: which they that ever live in the Noise and Lumber of the World, cannot be sensible of. (2) I have learned to see a need of every thing GOD gives me; and to need Nothing that He denies me. There is no Dispensation, though cross and afflictive, but either *in* it or *after* it, I find I could not be without it: And Nothing that I am without, whether it be taken from me, or not given to me; but sooner or later GOD quiets me in Himself without it. (3) I cast all my Care on the LORD, and live securely on the Wisdom and Care of my heavenly Father. My Ways are you know, in some sense hedged up with Thorns, and grow darker and darker daily; But yet I mistrust not my good GOD in the least; and live more quiet in the Absence of all by Faith, than I should do, I am perswaded, if I possessed them. I think the LORD deals kindly with me, to make me *Believe* for all my Mercies, before I have them: they will then be *Isaac's*, Sons of Laughter. For the less, *Reason* hath to Work upon, the more freely *Faith* casts it self on the Faithfulness of GOD. I find that while Faith is steady, Nothing can disquiet me; and when Faith totters, Nothing can establish me. If I ramble out among Means and Creatures, I am presently lost, and can come to no End: But if I stay my Self on GOD, and leave Him to work in His own Way and Time, I am

am at rest, and can lye down and sleep in a Promise, tho' a Thousand rise up against me. Therefore my way is not to cast before hand, but to work with GOD by the Day. Sufficient to the Day is the Work thereof. I find so much to do continually with my Calling and my Heart, that I have no Time to puzzle my self with Per-adventures and Futurities.

As for the State of the Times, it is very Gloomy and Tempestuous : But why do the Heathen Rage ? Faith lyes at Anchor in the midst of the Waves, and believes the Accomplishment of the Promise, thro' all these Overturnings, Confusions, and seeming Impossibilities. Upon this GOD do I live, who is our GOD for ever, and will Guide us to the Death. Methinks I lye becalm'd in His Bosom, as *Luther* in such a Case, I am not much troubled ; Let CHRIST see to it. I know Prophecies are now dark, the Books are sealed, and Men have all been deceived, and every Vision fails : yet GOD doth continue Faithful : its He that Promiseth, who will also do it. I believe these dark Times are the Womb of a bright Morning.

Many things more I might have added ; but enough. O ! Brother, keep close to GOD ; and then you need fear Nothing. Maintain secret and intimate Acquaintance with Him ; and then a little of the Creature will go a great Way. Take Time for Dutie in Private. Croud not Religion into a Con-

ne

ner of the Day. There is a *Dutch Proverb*,
No body will get by Thieving, or loose by
Praying. Lay up all your Good in GOD;
 so as to over-balance the Sweetness and
 Bitterness of all Creatures. Spend no Time
 in fore-hand Contrivances for this World:
 they never Succeed: GOD will run His
 Dispensations another Way. Self-Contriv-
 vances are the Effects of Unbelief; I can
 speak by Experience. Would Men spend
 those Hours they ware out in Plots and
 and Devices, in Communion with GOD,
 and leave all on Him by venturesome Be-
 lieving; they would have more Peace and
 Comfort. I leave you with your GOD and
 mine. The LORD JESUS be with your
 Spirit. Pray for your own Soul, Pray for
Jerusalem; and Pray hard for your poor
 Brother.

Guilford, May 18.
 1664.



J. E.



Sufficiency of Pardon.

WHY does your Face, ye humble Souls,
Those mournful Colours wear?
What Doubts are these that waste your Faith,
And nourish your Despair?

What tho' your num'rous Sins exceed
The Stars that fill the Skies,
And aiming at th' eternal Throne
Like pointed Mountains rise?

What tho' your mighty Guilt beyond
The wide Creation swell,
And has its curs'd Foundations laid
Low as the Deeps of Hell.

See here an endless Ocean flows
Of never-failing Grace;
Behold, a dying Saviour's Veins
The sacred Flood increase:

It rises high, and drowns the Hills,
'T has neither Shore nor Bound:
Now, if we search to find our Sins,
Our Sins can ne'er be found.

Awake, our Hearts, adore the Grace
That buries all our Fau'ts,
And pard'ning Blood, that swells above
Our Follies and our Thoughts.



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